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Somewhere in the outskirts of the village are the public baths and the cemetery, a neglected field overgrown with weeds and decaying bamboo altars, with its temple of the Dead (c) and its mournful *kepuh* tree, a sad and eerie place. The bathing-place is generally a cool spot shaded by clusters of bamboo in the river that runs near the village, where all day long men and women bathe in the brown water in separate modest groups. Some villages have special bathing-places with fancy water-spouts and low walls of carved stone, with separate compartments for men and women. Tedjakula in North Bali is famous for its horse bath, a special compartment that is larger and even more elaborate than the baths for the people.

THE MARKET

Important towns have great utilitarian markets of cement and galvanized tin where shrewd Arabs and Chinese keep regular shops of cloth and imported knick-knacks, but the average *desa* holds market under the shadow of the *waringin* or under square shades of straw mats like umbrellas. A few people sell there every day; the " big " market takes place every third day of the religious calendar. There are " market associations " organized in groups of three *desas* that work together, holding market in rotation every day in each of the three villages. The women are the financiers that control the market; one seldom sees men in it, except in certain trades or to help carry such a load as a fat pig. Even the money-changers are women, who sit behind little tables filled with rolls of small change, *kepeng*, Chinese brass coins with a hole in the middle, worth a small fraction of a cent (about five to seven to a cent according to the current exchange). These coins are strung into rolls of two hundred, called *satak* (one string of twenty-five cents). Prices in the market vary according to the buyer; they are lowest to the villager in his home town, slightly higher for the Balinese of other villages, and considerably higher to foreigners. This is customary and understandable if one takes into consideration the communal spirit of the village

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301 [304] receive the large rolls of *lontar* leaf for everyday or their replicas of gold (*subang*) for feasts. The *subangs* are hollow conical cylinders of beaten gold three inches long by one in diameter, closed at one end, imitating in shape the palm-leaf *subang*. Only girls wear them and after marriage they consider the wearing of *subangs* a coquetry that is out of place, although married women of high caste may wear them at feasts. Rings of gold set with rubies are popular, but the most fashionable today are those set with an English gold guinea. Bracelets are in good taste only if made of gold and tortoise-shell set with rubies, star sapphires, or little diamonds.

515 The Balinese are as fastidious in the care of their bodies as they are about dress, and people of all classes, conditions permitting, make almost a cult of cleanliness. They bathe frequently during the day, whenever they feel hot or after strenuous work, but two baths a day are the rule, in the morning and evening, before each meal.

368 Many villages have formal baths with separate compartments for men and women, divided by carved stone walls and provided with water-spouts in the shape of fantastic animals, or simple natural pools or streams fitted with bamboo pipes and low walls.

515 Often the favourite bathing-place is a shallow spot in the river where men on one side, women on the other, squat on the water, remaining for a long time in animated conversation, scrubbing themselves with pumice stone that removes superfluous hair and invigorates the skin, or rubbing their backs with a rough stick or against a large stone placed there for the purpose. In a river near Gianyar we often saw a group of women sitting in the water in a circle, their feet radiating from the centre, gossiping until after dark.

515 576 There are strict rules of etiquette for bathing-places; for example, sexual parts should be concealed even among persons of the same sex. A man simply covers himself with one hand not to offend his fellow bathers. It would be unthinkable for a man to

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look deliberately at a nude woman although she may be bathing within sight of everybody in the irrigation ditch along the road. It is customary to give some indication of one's presence on approaching a public bath. Women wade into the water raising

their skirts to a respectable level, a little above the knee, and after considering the possibilities of the place sit suddenly in the water, quickly taking off the skirt. The process is reversed in getting out of the water: the skirt which has been lying on a stone or held in one hand, is gathered up in front of the bather and dropped like a curtain as she stands up. She wraps it around her hips and walks off without bothering to dry herself.

Besides the ordinary village bathing-places there are sacred pools and bath-houses, some of which have magic or curative

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515 qualities. There it is customary to leave a small offering for the
368 spirit of the spring before bathing. The most famous of these is
778 the sacred pool of Tirta Empul in Tampaksiring, one of the
[782] holiest temples of Bali, where a special compartment has been
[841] devised for menstruating women.

302 The Balinese admire a smooth, clear skin the colour of gold,
[826] and pretty girls have a mortal dread of being sunburned, so they do not like to go unnecessarily into the sun. The skin is kept in condition by rubbing and massaging while bathing, afterwards anointing the body with coconut oil and *boreh*, a yellow paste that refreshes the skin when hot or gives it warmth after exposure to the rain. *Boreh* is made of mashed leaves, flowers, aromatic roots, cloves, nutmeg, and tumeric (*kunyit*) for colouring.